

rior court, and we do not know what will be done with our case there. It is probable they may imprison us for several months.

We feel well in the Gospel, knowing it is the Lord's work, and He will overrule these annoyances for good.

As the work of God increases, so do the efforts of satan, who inspires the authorities to put blocks in the way of our progress.

Your Brother in the Gospel,
JOHN EYVINDSON.

They who have true light in themselves seldom become satellites.

He who is not vigorously at work in reforming the evil tendencies and harmful inclinations of his personal character, is neglecting the most important, though doubtless the most unpleasant, part of his moral culture; and he is unmistakably recreant to an imperative duty.

What can we do, each of us, to help others to bear their burden of sadness? This—if we are merry, our mirth will not be lessened by trying to bring good cheer to others less fortunate than ourselves; if we too are sad, our sadness will be made lighter by forgetting ourselves in thinking for others.

THE LARGE CONSUMERS OF ENGLISH MANUFACTURES.—The population of the British Empire in the parts beyond the seas are, in proportion to their numbers, by far the most extensive consumers of English manufactures. It appears from a table prepared by Mr. Frederick Young that the annual consumption of our merchandize per head is represented by the following figures: United States, 7s.; Germany, 9s. 2d.; France, 7s. 8d.; North American Colonies, £2 2s. 9d.; Australia, £8 10s. 8d. A more elaborate analysis by Doctor Forbes Watson brings out this striking result, that Australia actually consumes, in proportion to its population, a larger quantity of English manufactures than we require ourselves.

THE READING OF CHILDREN.—Young people ought to be taught to read with emphasis, and to talk with something like freedom and grace. Both these accomplishments are best acquired from parents and older friends—that is, if the said parents are really on true parental terms with their children, which is not always the case. There are parents who neither converse with their own children nor allow them to talk in their presence. They leave their children to the schoolroom teachers, or to teach one another, and so acquire a community of family failings; or they think they have done their best when they set a child down to pore for days together over some foolish tale. Bad tricks of reading and talking are thus early learnt, and scarcely ever got rid of.

EDUCATION IN THE HOME.—There is a process of education constantly going on in every dwelling which care and thought can make an unspeakable advantage, and at the same time contribute to make a happy home. To keep objects of pure and high interest before the children's minds, in a natural and suitable way—to have them supplied with such books as will occupy and interest—to talk not so much to them as with them about objects—to take note of and encourage any advances they make, and to direct the flow, not of a part, but of the whole of their life, physical, mental, moral, without apparent interference or violence; this happy art—to be sought, prayed for, labored for—under God's blessing goes far to make a happy home. The tastes of children are naturally simple. Your child's wooden gun, cut with your own hand perhaps, and made a link of connection between your little boy and you, may be more to him, more influential over his character, more potent in binding his heart to you while living, his memory to you when dead, than a costly gift that you ordered at the shop. And when you, living a loving, natural life before your children, and with them, bend the knee in their midst, and speak to God of them and of yourself, there is a powerful restraint being put on natural evil, there is a pleasant type of heaven where the whole family that is named after Jesus shall be gathered together.

POETRY.

—o—
REAPING.

[SELECTED.]

Everyone is sowing both by word and deed;
All mankind are sowing either wheat or weed;
Thoughtless ones are throwing any sort of seed.

Serious ones are seeking seed already sown;
Many eyes are weeping, now the crop is grown;
Think upon the reaping—each one reaps his own.

Surely as the sowing shall the harvest be—
See what you are throwing over hill or lea,
Words and deeds are growing for eternity.

There is One all knowing, looking on alway,
Fruit to Him is flowing, feeling for the day—
Will your heart be glowing in the grand array?

Ye that would be bringing sheaves of golden grain,
Mind what you are flinging, both from hand and brain;
Then, mid glad songs singing, you shall glean great gain.

DIED.

CUSHING.—At Wymondham, April 20th, 1880, Diana Cushing, aged 81 years. She was baptized in 1848 and died a faithful Saint.—Utah papers please copy.

McFADYEN.—At Clyde Iron Works, near Glasgow, May 13th, 1880, Lanchlan McFadyen. Deceased was born at Kilfinichin, Island of Mull, Argyshire February 10th, 1809; was baptized in 1841; ordained an elder May 3rd, 1843, and presided, from that date, over the Tollcross Branch till its amalgamation with that of Parkhead, over which he presided till the day of his decease.—Utah papers please copy.

HARDWICK.—At Church Gresley, near Burton-on-Trent, May 16th, 1880, John Hardwick, aged 80 years.—Utah papers please copy.

TYLER.—At Dry Creek, Draper Ward, Utah, April 23rd, 1880, Elizabeth Tyler, aged 68 years, 6 months and 10 days.—“News.”

LEE.—At the residence of Thomas Boyington, Kaysville, Utah, May 3rd, 1880, of heart disease, Mary, the widow of Elder George Lee, aged 69 years.—“News.”

DOWDEN.—At Salt Lake City, May 5th, 1880, of diphtheria, William Arthur, son of Edwin and Naomi Dowden, aged 5 years, 10 months and 17 days.—“News.”

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles; these are the beginnings of sorrows."—MARK xiii, 8.

No. 23, Vol. XLII.

Monday, June 7, 1880.

Price One Penny.

REDEMPTION AND REGENERATION.

BY ELDER MORONI SNOW.

Heaven is the dwelling-place of the Lord, most holy and true, and therein righteousness abounds and sin and uncleanness are unknown, for "God is of purer eyes than to behold evil, and canst not look on iniquity," and they who sit in the presence of the Majesty on High and bask in the sunshine of His glorious countenance, must be cleansed from sin and have their garments washed clean in the blood of the Lamb, and be presented clean and spotless before the throne of grace.

There was a time when we dwelt in the presence of our Eternal Father, previous to our advent upon this earth, when we beheld the Lord in our spiritual bodies, untrammelled with this dull and cumbersome load of clay, but in our first state perfection could not beget by knowledge we are saved, and in our earliest existence we beheld nothing but good, and could not know sin and iniquity, for knowledge is obtained only by comparison, and without being tried and tempted we could not know the difference between good and evil, and could,

therefore, never know and rightly appreciate the goodness of God. God will not dwell in unholy tabernacles, neither will Satan gain access to the pure and holy. Every individual is in possession of a spirit of intelligence, exercising a free agency, and can do good or evil, serve God or Mammon, just as it may please him. In order that we might prove ourselves, whether or not we will choose the good and serve God, it became necessary that we should be shut out from the presence of our God, and be left to ourselves to be tried and tempted of Satan.

Our Father in heaven passed through the same experience and obtained a knowledge sufficient to fit and qualify Him for the position of our Creator, for our Savior says He did only that that His Father had taught Him (John viii, 28), and that He had seen His Father do. "It became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering" (Heb. ii, 10).

"Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered, being tempted, He is able to succor them that are tempted" (Heb. ii, 17, 18). Those who triumph over sin and enter into their rest will become kings and priests, yea more, they shall become gods, for Jesus says, "Is it not written in your law, I said, ye are gods? If He called them gods unto whom the word of God came, and the Scripture cannot be broken; say ye of Him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God" (John x, 34-36). If, then, we shall become gods after passing through this probation, shall we not say that God became our Father in heaven in the same manner? Yes, for Jesus, our Lord and Savior, has passed through this same experience, and is exalted to the right hand of His Majesty on high.

That we might be fitted for these high and holy places, Adam and Eve were placed here upon the earth, and through partaking of the forbidden fruit, the seeds of mortality were sown in their bodies, and they became clothed upon with, and shut up in their bodies of clay, and a veil was drawn between them and their Creator, leaving them to the temptations of the serpent, that they might obtain a knowledge of good and evil, and choose for themselves whether or not they would walk in the path of righteousness. Had Adam not fallen and taken upon himself a fleshly body, and thus opened the way for the peopling of the earth, we would not have been here to-day gaining an experience that will fit us for the glorious hereafter. "Adam fell that man might be, and man are that they might have joy." By the sin of one man, Adam, we were banished from the presence of God and became spiritually dead, and the seeds of mortality were sown in our bodies, and we became subject to death. We would have been eternally banished had not God in His mercy and according to His own purpose

prepared a Redeemer before the foundation of the world. At death the spirit and body are separated, our bodies returning to the earth, and our spirits go to a place prepared for the departed spirits. This place was known to the Jews as "Sheol," and to the Greeks as "Hades," and in our Bible is rendered "Hell." Josephus, the Jewish historian, who lived directly after Christ, says in his discourse concerning "Hades": "This is the discourse concerning 'Hades,' wherein the souls of all men are confined until a proper season which God hath determined, when He will make a resurrection of all men from the dead * * * raising again these same bodies, which you, Greeks, seeing to be dissolved, do not believe." This is the place whither the Spirit of our Savior departed during the three days His body was in the tomb, as Peter says, "He (David) seeing this before spake of the resurrection of Christ, that His soul was not left in 'Hell,' neither did His flesh see corruption" (Acts ii, 3), and "Christ hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which (Spirit) also He went and preached to the spirits in prison." This region is not heaven, the dwelling-place of our Father which is in heaven, for Jesus, on the third day, immediately after His Spirit had returned and taken up that self-same body that hung upon the cross, says to Mary: "Touch me not, for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God." Had not Christ come "according to the purpose and grace of God which was given us before the world was," and "abolished death and brought life and immortality to light through the Gospel," we would have been eternally confined in this intermediate sphere, unable to take up our resurrected bodies, and would have been banished forever from the presence of God. But He who placed us here on earth to live, learn and die, the same also "did predestinate Christ to be conformed to the image of His Son,

that He might be the first-born among many brethren," that He might be "the first-born from the dead; that in all things He might have the pre-eminence." Therefore "is Christ risen from the dead, and become the first fruits of them that slept." Adam received the promise of this Redeemer, and had the glorious plan of life and salvation unfolded to him, and became a minister of the same. He was followed by other righteous men, and "these all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

In due time Christ came and died for the whole world—good, bad or indifferent—and redeemed us from the fall, and opened up the way whereby we shall all appear before God in a resurrected state, having these bodies quickened by the Spirit, and "will receive the things done in the body according to that we have done, whether it be good or bad," and they who have done evil shall depart into that place prepared for the unrighteous, and they who have done good will receive a crown of eternal life.

As we had no direct agency in the fall of Adam, but "by one man's disobedience many were made sinners (or subject to sin), even so by the righteousness of one the free gift came upon all men unto justification of life." The atonement of Christ is unconditional, for the "grace of God hath appeared unto all men," and "Christ has tasted death for every man." We are not accountable to God for the transgression of Adam. He suffered the penalty of the broken law, for God said, "in the day that thou eatest thereof thou shalt surely die." But not only Adam has suffered, but untold millions who have lived since his day have suffered likewise in consequence of his disobedience, for "death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." It would seem that God had departed from a strict course of justice to lay this heavy penalty upon all mankind, but at the time He so ordered it, He also provided a

Lamb to be sacrificed for us unconditionally, thus satisfying the demands of justice, and thus giving us the opportunity of gaining a knowledge of good and evil. "As in Adam all die, even so in Christ shall all be made alive." The sin of Adam, or what is called the original sin, therefore, has been atoned for by the sacrifice of the Son of God, and we are no longer accountable to God for that sin. Herein the world has gone astray in baptizing infants for the remission of the original sin; but more on this subject hereafter.

The sins which we shall be accountable for when we "all appear before the judgment seat of Christ," will be our own actual transgressions against the laws of heaven, and until we have a knowledge of these laws, sin is not imputed to us, as "sin is the transgression of the law," for "by the law is the knowledge of sin," and "where there is no law there is no transgression."

As we said at the commencement of this article, sin cannot inherit the kingdom of heaven; but those who have sinned must be washed clean from sin before they can enter therein. When we are born into the world we are without sin, because without knowledge, and as we grow in stature, our minds begin to expand, a ray of intelligence dawns upon us, and by little and little we gain a knowledge of the laws of nature and nature's God. As the laws of heaven are unfolded to our understanding, our accountability to God for their transgression commences. There is not one of us who has passed the time of innocent childhood, but has transgressed some of the laws of heaven and stands convicted of the same. How, then, can we be freed from these sins and become again innocent before God, and fit and proper candidates for the kingdom of heaven? When the veil was drawn between us and our Father, and we became subject to temptation and sin, God laid down a plan by which we may obtain a remission of sins and become again as little children, innocent before God; that is, by being regenerated.

In order that we may be able to find a perfect simile of our first birth,

let us examine the nature of this birth. We will quote from the *Key to Theology*, page 97: "The embryo formation of the human body is commenced and sustained by blood and spirit in the womb of nature, where, until the period of birth, it floats in the element of water. At birth, then, it is literally born of water; that is, it emerges from that element in which it has been so long immersed, into a different element called the atmosphere, which then becomes a necessary element of existence. To be born again, then, is to enter into the same element, suspend the breath in the watery womb, and emerge from the element into the atmosphere, and again gasp the first breath in the new creation, while at the same time the blood of atonement is applied to the individual for the remission of sins, and is followed by the outpouring of the Holy Spirit of promise. As it is written, 'There are three that bear record on earth; the spirit, the water and the blood.'"

Immersion in water, then, is a perfect simile of—nay, may we not say it is in reality—a new birth. Again, Paul says, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with Him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. vi. 3-5). The natural death is a separation of the body and spirit. The spirit is set free from its earthly tabernacle. The word "death" means a separation or alienation. Therefore, "He that is dead (to sin) is freed from sin." Therefore, "we are buried with him by baptism into death," and "being then made free from sin, ye became the servants of righteousness," "knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." By this we find that we must be buried in the watery grave,

being wholly covered with water, as Christ was surrounded on all sides by the earthly element when placed in the tomb. The very word *baptize* is used to designate "1st. The dipping of an object into water or any other fluid. 2nd. Immersion or sinking of an object."—*Kenyon's Cycl. of Bib. Lit.* The same author says that in the Septuagint the word is used in 2 Kings v. 14: "And Naaman went down and *baptized* himself seven times in the River Jordan." In our version it is rendered *dipped*. The original Hebrew is from a word meaning "to dip, plunge or immerse." This was the manner of administering this ordinance in the early ages, as shown by Paul (Rom. vi. 3-5), and as proved by ecclesiastical history. Stanley, Dean of Westminster, in a sermon quoted by the Rev. G. H. Davies (Baptist), Abingdon and Reading *Herald*, Nov. 15th, 1879, says: "For the first thirteen centuries the almost universal practice of baptism was by immersion." The word *baptize*, as the Dean admitted, having no meaning whatever if it did not mean immersion. He went on to say that "immersion was unsuitable to the tastes and feelings and convenience of Western Europe, that the civilized world had decided against it, and that this was a triumph of common sense over the bondage of form and custom." Yes, the civilized world have decided against it. They "have transgressed the laws, changed the ordinances, and broken the everlasting covenant," and the "earth is defiled under them." But Jesus said, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God," and "let God be true and every man a liar," be he Jew or Greek, white or black, civilized or uncivilized.

The first case of sprinkling was that of a man named Havaion, in the third century. In 1559 John Knox introduced this method into Scotland, and in 1643 the council at Westminster declared this method to be a correct one, since which time it has been practised by the Church of England.

[TO BE CONTINUED.]

UNKNOWN ANCIENT HEBREW PROPHETS.

BY ELDER GEORGE ESTHOLDA.

Notwithstanding the oft-repeated assertions of modern Christian divines that the canon of the Holy Scriptures is full, they cannot consistently contend that the Bible contains the heaven-inspired utterances of all the prophets and seers who lived previous to the advent of the Messiah, for the Bible itself makes mention of many ancient worthies who received the word and will of the Lord for the benefit of their fellow-men. Record is also borne therein that their words of warning or consolation, of praise or blame, were written and preserved, were read, studied and quoted by the Hebrew expounders of the law and the prophets. For instance, the Old Testament refers to the Books of Nathan the Prophet, of Gad the Seer, of Asaph the Prophet, of Shemoshah the Prophet, of Iddo the Seer, etc., but though we have the bare mention of the names of the writers of these sacred records, we have little or no knowledge of their inspired contents, and consequently can form no judgment of the priceless value of the heavenly truths that are thus lost to us, as they have been to our fathers for many generations.

Reasoning from analogy, it is also exceedingly probable that many other prophetic or inspired books were written by righteous men in the early ages of the world's history, of whose existence the Bible is silent, whose authors, indeed, it never mentions. Both works and authors, so far as the Christian world is concerned, have long since passed into oblivion. That this is a fact is incidentally made manifest by the revelations of God in modern times, wherein several ancient prophets are mentioned of whom the world has never otherwise heard. We will simply speak of a few mentioned in that divine record, the Book of Mormon, of which book it has been abundantly said, and with truth, because abundantly proved, that it is a living volume, the promises of which are being fulfilled, and the evidences of divinity overwhelming,

its authority from Him who holds the destiny of nations in His own hands.

The first of the holy men of old mentioned in the Book of Mormon, but of whom the Bible says nothing, to whom we shall refer is the Prophet Zenos, and from the wondrous beauty of the fragments of his writings quoted by the Nephite prophets, we can form some inadequate idea of how much the world has lost by the lack of his inspired teachings. Let any one with the love of God and his fellow-men warming his bosom, take up the Book of Mormon, then turn to the Book of Jacob and read Zenos' parable of the tame Olive tree there given at length, and we feel satisfied they will agree with us that the sacred writings contain no parable that exceeds it in strength, in beauty, in aptness, and in detail, none that teaches more impressively the love, the patience, the long-suffering of God towards his human image tabernacled in clay. The very spirit of the parables of the Messiah permeates every paragraph, and we can undoubtedly conceive that the Holy Ones were whispering the words into his ready ears as he inscribed them on the papyrus, and preserved them as a testimony for God and Israel through all generations.

This inspired parable is far too long to insert here, so we must refer our readers to the Book of Mormon for the pleasures its perusal affords. Other extracts from Zenos' writings we will insert bye-and-bye. But first let us enquire what is known of the life of a man so deeply versed in the mysteries of the future. What we can learn from the incidental remarks of the Nephite brethren is but little, and may be thus summed up:

That he lived at some period between the days of Abraham and the exodus of Levi and his little colony from Jerusalem.

That he bore a bold and faithful testimony to that which the Lord revealed to him, for which course he

Book of Mormon, New Edition, page 137-154.

was persecuted and finally slain, being one of the many prophets whose martyrdom disgraces the history of backsliding Israel.* And

That his writings were in the possession of the Nephites, who frequently quoted from their prophetic pages.

In Alma's address to the believing Zoramites, he makes a somewhat lengthy quotation from the words of Zenos. The subject under consideration is prayer or worship, and is as follows:†

"Thou art merciful, O God, for thou hast heard my prayer, even when I was in the wilderness; yea, thou wast merciful when I prayed concerning those who were mine enemies, and thou didst turn them from me;

"Yea, O God, and thou wast merciful unto me when I did cry unto thee in my field; when I did cry unto thee in my prayer, and thou didst hear me;

"And again, O God, when I did turn to my house thou didst hear me in my prayer; and when I did turn unto my closet, O Lord, and prayed unto thee, thou didst hear me;

"Yea thou art merciful unto thy children when they cry unto thee to be heard of thee, and not of men, and thou wilt hear them;

"Yea, O God, thou hast been merciful unto me, and heard my cries in the midst of thy congregations;

"Yea, and thou hast also heard me when I have been cast out, and have been despised by mine enemies; yea, thou didst hear my cries, and wast angry with mine enemies, and thou didst visit them in thine anger with speedy destruction.

"And thou didst hear me because of mine afflictions and my sincerity; and it is because of thy Son that thou hast been thus merciful unto me, therefore I will cry unto thee in all mine afflictions, for in thee is my joy; for thou hast turned thy judgments away from me because of thy Son."

The next extract is from his direct prophecies, and shows how fully the future history of the House of Israel was known to those possessed of the

Spirit of Revelation, especially those events associated with the coming of the expected Messiah, and the results flowing to Judah from their rejection of His person and Gospel. Zenos, in proclaiming the terrors that should attend the crucifixion of the God of Israel, says:

"The Lord God surely shall visit all the house of Israel at that day: some with his voice because of their righteousness, unto their great joy and salvation, and others with the thunderings and lightnings of His power, by tempests, by fire, and by smoke, and by the vapor of darkness, and by the opening of the earth, and by the mountains which shall be carried up;

"And all these things must surely come to pass, and the rocks of the earth must rend; and because of the groanings of the earth, many of the kings of the isles of the sea shall be wrought upon by the Spirit of the Lord to exclaim, 'The God of nature suffers.'

"And as for those who are at Jerusalem they shall be scourged by all people, because they crucify the God of Israel, and turn their hearts aside, rejecting signs and wonders, and power and glory of the God of Israel; and because they turn their hearts aside, and have despised the Holy One of Israel, they shall wander in the flesh, and perish and become a hiss and a by word, and be hated among all nations;

"Nevertheless, when that day cometh, saith the prophet, that they no more turn aside their hearts against the Holy One of Israel, then will he remember the covenants which he made to their fathers; yea, then will he remember the isles of the sea; yea, and all the people who are of the house of Israel, will I gather in, saith the Lord, according to the words of the prophet Zenos, from the four quarters of the earth; yea, and all the earth shall see the salvation of the Lord, saith the prophet; every nation, kindred, tongue and people, shall be blessed."

Nephi (the son of Lehi) also says that Zenos prophesied that the God of Abraham, of Isaac, and the God of

* Book of Mormon, New Ed., page 452.

† Book of Mormon, New Ed., page 334.

‡ Book of Mormon, New Ed., page 42.

Jacob should be buried in a sepulchre.*

Zenos was also acquainted with some of the events that would take place on the western continent in the far distant future. Samuel, the Lamanite, in his prophecy to the people of the city of Zarahemla thus refers to him (B.C. 6):

"Yea, even if they [the Lamanites] should dwindle in unbelief, the Lord shall prolong their days until the time shall come which hath been spoken of by our fathers, and also by the prophet Zenos, and many other prophets, concerning the restoration of our brethren, the Lamanites, again to the knowledge of the truth."[†]

Nephi, the son of Lehi, Alma the younger, Amulek, Nephi, the father of Nephi the Disciple, and Samuel the Lamanite, are the Nephite prophets who quote the words of Zenos.

Another ancient servant of God, whose prophecies were possessed by the Nephites was Zenock. He is almost always quoted in connection with Zenos and, like him, suffered martyrdom. Alma informs us he was stoned to death.† All his prophetic utterances referred to by Nephi, Alma and others have relation to the coming of the Redeemer, his rejection, crucifixion, etc. The only direct quotation from his writings is but a short one: it is, "Thou art angry, O Lor, with this people, because they will not understand of thy mercies which thou hast bestowed upon them because of thy Son." Nephi (the son of Lehi)§ states that he prophesied that the God of Abraham, Isaac and Jacob "should be lifted up,"|| shewing what manner of death he should die. Nephi (the father of the Disciple) does not directly quote his words but refers to him as an authority, recognized by the Nephites to substantiate his teachings regarding the coming of the Messiah.||| The inspired writer who chronicles the terrible convulsions that rent the American Continent at the crucifixion of our Lord, remarks, "Yea, the

prophet Zenos did testify of these things, and also Zenock spake concerning these things, because they testified particularly concerning us, who are the remnant of their seed."† The prophecy of Zenos we have, (as already quoted,) but that of Zenock is not handed down to us. One expression, in the above selection, to the effect that the Nephites were descendants of Zenos and Zenock is somewhat noteworthy, and would lead to the conclusion that these two worthies were of the tribe of Manasseh, or at any rate were descended from Joseph the son of Jacob.

Ezais is another inspired messenger to ancient Israel, who prophesied concerning the life, work and death of the Savior. Of this holy man we know nothing directly. Elder Orson Pratt, in a foot-note to page 452 of the last edition to the Book of Mormon, suggests that Ezias may have been identical with Esaias who, according to the Book of Doctrine and Covenants, lived contemporary with Abraham. Neum, is still another prophet mentioned by Nephi, who foretold the crucifixion of the Redeemer;‡ of his life and writings we have no account whatever.

What a cloud of inspired witnesses foreshadowed, to ancient Israel, the glories of the Messiah's advent, the shame of his death; how explicit were their revelations; how unmistakable their warnings; how minute the details which they gave! Well might it be said of that people, that none others would have crucified their God. Again, how blessed will the time be when, by faith, Latter-day Israel will become worthy to receive the writings of all the holy ones of old,—of Enoch and the ante-diluvian patriarchs, of the Jaredite seers, of the Nephite and Lamanite high priests, of the inspired writers of Ephraim and Judah, of Manasseh and Benjamin, and of the prophets of the Ten Tribes, a remnant now separate from and lost to their brethren but soon to be united and restored. How great will then be our knowledge! how abounding should be our righteousness.

* Book of Mormon, New Ed., page 48.

† " " " " 472.

‡ " " " " 334.

§ " " " " 334.

|| " " " " 48.

||| " " " " 452.

†† Book of Mormon, New Ed., page 500.

‡‡ " " " " 48.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 7, 1880.

THE PURSUIT OF EFFICIENCY.

How can I best progress in ability to preach the Gospel efficiently? is a question that more immediately affects the young elder. It is not fully answered by saying, "Fill your mind with knowledge, that you may be able to give a reason for the hope that is in you." It is also necessary to consider the best manner of accumulating the required information.

The elder has to consider what the message he has to declare affirms. This will require comparatively little time and reflection. Then he can set his mind at work on one of these affirmations or propositions, and master it in every detail and particular. To illustrate, we will state one: "Faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the bestowal of the Holy Ghost, are indispensable portions of the Gospel of Christ." After mentally considering this proposition, the studious elder can go to work and accumulate the Scriptural evidence in support of this affirmation, selecting the strongest of the multitude of passages bearing upon it. Then let the subject be turned over and looked at from every standpoint, that reason may be found to sustain the position as well as Scripture. In the consideration of all subjects it is also well to take into account all conceivable objections which a person taking up the negative side would be likely to raise in opposition, and find reasons to dispel them. This enables a speaker, when necessary, to consider objections and answer them.

The advantage of this system of mental discipline is that there is order, and consequently beauty in it. Information thus gained fastens itself more firmly upon the mind than knowledge obtained or rather sought for in an irregular and semi-chaotic fashion. In the former way the materials are collected and the house constructed, while in the latter the substance for the erection of the edifice lies about in unseemly confusion.

And so the studious elder can take up other propositions and treat them mentally in the same way. He can mentally assert that Joseph Smith was a true prophet, and accumulate evidences and reasons to sustain the position. He can stand upon the ground that, The Gospel has been restored, in its fullness, in this age, and so on, until, if he be diligent, his mind will be a veritable storehouse of the things of the kingdom.

It may be asked, Is not this in opposition to the command that the servants of God should not think before-hand what they shall say, etc.? Not at all,

because this course does not make it necessary that an elder should go before a congregation with a prepared discourse. It is in keeping, too, with the commandment that the elders should prepare themselves for the ministry by gaining knowledge by study, and from all good books. This course will also give the Spirit, which, according to the promise, shall bring all things necessary to the remembrance of the elder, something upon which to operate. It must be very plain that a person cannot well be reminded of something he has not been heretofore conversant with. The Spirit will also throw additional light upon what is in the mind of the person on whom it operates. The Spirit is received by faith and prayer, but faith without works, according to the Apostle James, is not very lively.

There are duties that come within the province of an elder in the ministry that some might consider sufficient to preclude the practicability of study with the view of producing greater efficiency. It is true the brethren have to visit about from place to place, and their time is necessarily much engaged with the people, who are comforted and strengthened by their private as well as public associations and teachings. We are aware of the necessity of the elders, when visiting among the Saints, and strangers also, making themselves agreeable, by lively and profitable conversation, etc. Were an elder to give himself too largely to study, it might detract from his usefulness in the relation to which we have alluded, and that would neither be wise nor profitable.

But we are satisfied that the brethren can devote a portion of their attention to the pursuit of knowledge without materially infringing upon the duties and necessities referred to. Doubtless all of them do, to a greater or less extent. But what we would like clearly to point out is the fact that a remarkable degree of progress can be made in the search and attainment of information by devoting a comparatively small portion of time in that direction each day. Even an hour thus applied, with the whole soul thrown into the pursuit of the desired object, will work wonders. At the end of a year the student will be the enriched possessor of the product of 365 hours well spent. If this time be employed in taking up and mastering one well defined subject after another, the result will repay the student a thousand-fold for his trouble. In addition to the knowledge thus gained, he will open up for himself an ocean of pleasure, a source of unalloyed enjoyment, that is non-existent to those who allow the powers of their minds to lie in comparative inaction.

The adage, "Where there's a will there's a way," is applicable here. If the brethren are unable, while visiting among the people, to turn their attention to study, they have time at their command in traveling from town to town. They have their books with them, and can consider any subject connected with the Gospel, and, while walking along, ponder its truths over in their minds. This practice has the advantage, in addition to informing the mind, of causing the time to fly past on the silvery wings of mental satisfaction.

GLASGOW CONFERENCE.—A conference will be held in the Saints' Meeting Hall, 8, Watson Street, at the foot of Gallowgate, Glasgow, on Sunday, June 27th, 1880. The services will begin respectively at 11 a.m., and 2 and 6.30 p.m.

President Budge will be present.

SECOND COMPANY OF THE SEASON.

On Saturday, June 5th, at 7.30 p.m., the Guion S.S. *Wiaconsa* set sail from Liverpool to New-York with the second company of Saints of this season's emigration, bound for Utah.

During the day a meeting of the returning elders and others was called by President Budge and held in one of the saloons of the vessel. The opening prayer was offered by Elder John Rider, after which the following organization of the company was effected, by unanimous assent of those present: President, John G. Jones; 1st Counselor, John Theurer; 2nd Counselor, E. M. Curtis; Clerk, Henry Rolapp; Chaplain, John South; Captain of the Guard, Evan Wride; President of the Swiss and German section of the company, Gottlieb Ence. President Budge gave some excellent instructions and was followed by remarks from Elders Nicholson and Jones. Elder George Crane offered the closing prayer.

Besides the elders appointed to office in the organization, the following brethren, from Utah, are also with the company, returning home: William Driver, David Bowen, John Alexander and James Reece; also S. L. Adams, visiting elder, who has preached the Gospel as he has had opportunity, while in this country; and John Francom, also a visiting elder.

Mrs. Adams, Mrs. Driver and son, and Mrs. Careless and daughter, who have been visiting in England, are returning at the same time. The first-named lady is an invalid, but has improved considerably in health during her sojourn in this country.

Besides the meeting of the elders, a general meeting of the emigrating Saints was held between decks. The cheerful voices of the people mingled in songs of praise. Prayer was offered by Elder South, and the assemblage was addressed in turn by Elder John Nicholson, President Budge and Elder John G. Jones. The remarks of each were in relation to the practical duties of the Saints on the journey upon which the latter were about to start, and words of an encouraging and comforting character were uttered. A very excellent spirit prevailed. The benediction was pronounced by Elder Jones.

The company numbers, exclusive of the returning elders and visitors, 319 souls. Of these 247 are English, Scotch and Welsh, 70 Swiss and German, and 2 Scandinavian.

Mr. Ramsden manifested his usual solicitude for the comfort of our people, by making every arrangement practicable to secure that end, in which he was gratifyingly successful.

We wish the company God speed—a pleasant and prosperous journey to the home of the Saints.

ABSTRACT OF CORRESPONDENCE.

BRISTOL.—Brother Charles Wade, of Devonport, wrote on May 25th, that since the baptisms reported by Elder Jones, he, Brother W., had baptized another person, and there was a prospect of six or seven more soon embracing the Gospel in that place. Out-door meetings were being held, and many of the people were paying good attention to the preaching.

CORRESPONDENCE

PROGRESS IN WALES.

Merthyr Tydfil, June 5th, 1880.

President Wm. Budge.

Dear Brother,—Upon my departure from these lands for my mountain home, after a satisfactory mission of a little more than two years, I desire to express my gratitude and thankfulness to the Lord for the manifold blessings bestowed upon me while laboring in the vineyard; also for the associations of good and faithful elders, with whom I have traveled and labored.

I left Salt Lake City May 7th, 1878, arrived in Liverpool May 27th, and was assigned to the position of traveling elder in the Welsh Conference, under the direction of Elder Joseph H. Parry, and subsequently under Elder W. N. Williams, whom I succeeded in the presidency of the conference on June 22nd, 1879.

In reviewing my labors in connection with those of my brethren—the traveling elders and local priesthood—it is gratifying to me to note the progress of the work and the fruits of our labors since my arrival.

On June 30th, 1878, the conference numbered 457 members, on June 1st, 1880, 570 members; net gains, 113, exclusive of deaths, emigration and excommunications. Total number baptized during that time, 201. I have the satisfaction of stating that the conference is in a very prosperous condition, with flattering prospects for additions in the future.

In contemplating the many pleasant interviews enjoyed while traveling and ministering among the Saints, and receiving of their many acts of kindness and hospitality, so unsparingly bestowed, my heart is filled with joy and blessings towards them. The good times enjoyed will be long remembered by me with sentiments of gratitude and joy. To all the Saints and kind friends I desire to tender my sincere thanks and grateful acknowledgments for all favors and kindnesses received, and pray the Lord will bless and sustain them.

Your Brother in the Gospel,

JOHN G. JONES.

Beebles, May 25th, 1880.

President Wm. Budge.

Dear Brother,—I was joined at Lowestoft, on the 16th inst., by Elders Hunter and Barber, they having been out for several days, holding meetings in the villages, where some of the people never heard the sound of the Gospel and others not for twenty years. At Thompson these brethren had the privilege of addressing some two hundred people or more. At the close of the meeting they were invited to take refreshment. One man said he was "half a Mormon." He went with the brethren to Caston, the next village, and assisted them in getting up a meeting, inviting them to call on him again. He seemed very grateful to have the privilege of hearing and reading the truth. The brethren met with friends to administer to their wants everywhere.

We spent the Sabbath with the Lowestoft Saints. They are feeling well and doing all they can to assist us in spreading the truth. Elder Hunter and I made our way to Beebles, finding Elder Brown and Saints feeling well. We went out to Gilpinham and held a very good meeting. Several acknowledged they had heard the truth and want us to come again. We held meetings at Wisset, on St. Andrew's Common. At the latter place they thought we had talked long enough and commenced ringing bells and otherwise annoying us. If we did not meet with a little opposition now and again we might go to sleep.

We enjoy much liberty in explaining our faith to the people, and as elders of Israel, sent out to deliver God's message to the people, if we have faith he will not suffer us to want for any necessary thing. In going out opening up new fields we find a place near the centre of the village, and from thence go each way, making all acquainted with the intention to hold meeting. Elder Hunter has great faith; he teaches us our duties, leads out himself and says, "Follow me."

Your Brother in the Gospel,

HYRUM BENNION.

A GOOD WORK IN LIVERPOOL CONFERENCE—FOURTEEN MORE BAPTISMS—NEW BRANCH ORGANIZED.

Ashton-le-Willows,

May 31st, 1880.

President Wm. Budge.

Dear Brother,—It affords me pleasure to inform you that, since my letter of the 10th, the good work still progresses in the Liverpool Conference. You were then informed of seventeen recent baptisms. We now have the pleasure of adding one more in Liverpool and, on the 14th inst., I baptized four persons at Digmore and re-baptized four others. I have since visited Rawtenstall, Blackburn and Darwen. At the latter place, on the 22nd, I baptized six more new members.

Yesterday, with the assistance of Elders R. F. Gould and J. W. Vickers, we organized a new branch of the Church here, in Ashton, composed entirely of new members, fifteen in number, exclusive of quite a number of juveniles. Thomas Colton, jun., was appointed president. After the organization (all present enjoying a rich outpouring of the Spirit of the Lord) we walked three miles to Bamfurlong, "because there was much water there," and I baptized three more persons, the rain coming steadily down during the administration of this divine ordinance. We called upon a sick brother at Bamfurlong, administered to him, sang the songs of Zion, made his heart glad and I and the sixteen new converts marched backed to Ashton. As we passed under the tower of the big church the clock struck the hour of twelve, and, though we were facing a heavy rain, and one lady was carrying her infant, the husband gallantly, with umbrella, protecting the young hopeful from the storm, each heart was light and joyous, for it was the birthday of three more honest souls, "born again, of water and of the Spirit," without which there is no means of entry into "the kingdom of God," or the words of the Redesmer would be void.

There is nothing so sure as the writing of the Spirit of the Lord upon the obedient honest soul. Within ten

days after the baptism of some members, I called at a house. The lady had formerly been connected with the Congregationalists, and her pious father had threatened dire vengeance upon her for the course she had taken in entering the Church of Jesus Christ. But she was filled with gratitude, her countenance luminous with the joy her tongue expressed, as she told me, "Really, Brother, I did not think it could be like this, for it seems to be like heaven upon earth to me now." Husband and children had become dearer and life worth battling for, for she had now become assured it was eternal.

At Darwen, within twenty-four hours after baptism, two new members walked humbly up to the table and asked if they might be allowed to contribute their mite towards the support of the work of God. Where are those who are sighing for the good times of the past? If we could, without offence, we would tell them to turn their eye inward and discover the mote that obscures the rising sun of the ever onward cause of Zion! Who are those technical obstructionists, who, clinging tenaciously to dead precedents, would thereby become interpreters of the law, and bind upon the vigor of youth the tutelage of lisp ing infancy? They being without growth, forget it is the duty of "elders to instruct and edify each other, that ye may know how to act and direct my Church—how to act upon the points of my law and commandments which I have given." (Doc. and Cov.) To such I would kindly say, Please stand aside, for the work is onward and time is precious. We cannot loiter with you. It is the eleventh hour. We are calling others into the vineyard and the agreement is for a "penny." There is quite a number of inquirers after what we really do teach, and many a prejudiced mind is pierced with the silver dart of truth, and it is only a question of time when they will be brought down to obedience to the only true Gospel of the Son of God.

Your Brother in the Gospel,

GEO. CRANE

MISSIONARIES IN MEXICO.

[The following letters, from Elders Stewart and Trejo, came to hand by courtesy of a gentleman lately arrived in London from Mexico, who also brought with him a letter of introduction from these brethren, from which we extract: "This will introduce to you Mr. A. S. Scott, who came out here in the interest of the Baptist Mission, but who, after reading some of our works, gave up his former religious ideas, and is considerably interested in the truth."]

MEXICAN MISSION.—PROSPECTIVE WORK ON THE BOOK OF MORMON.

City of Mexico, Mexico, America,
March 28th, 1880.

Elder John Nicholson.

Dear Brother.—The prospect is looking up in this Mission, and, by degrees, interest is being awakened among the people for the truth. As Brother Trejo is also writing to you, I expect that he will tell you all about these things, so it will be needless for me to dwell on them.

I am very thankful for the privilege which is offered us here to study the old and musty histories of Mexico, for in doing so we find a great deal of valuable information relative to the former inhabitants of America. We find that even at the time of the conquest the Indians had abundance of histories which had been handed down from their forefathers. They themselves had many accurate historians among them, who were noting all the important events of their time. In the Aztec Museum, in this city, are many of their histories, among which is a history of the arrival of the Spaniards and the conquest of Mexico by them; also some accounts of their journeyings, wars, &c.

At the time of the conquest, Cortez caused their books to be piled in great heaps and burned. Historians say that the Indians wept bitterly to see their records destroyed, saying that God would now be angry with them, and even intelligent Spaniards were obliged to weep on such occasions, but the conquerors saw that if the

Indians were allowed to retain books incorporating such information as theirs contained, it would be impossible to make good Catholics of them.

I think President Thatcher will get out a work incorporating the most important evidences relating to the Divine origin of the Book of Mormon. I assure you that we have found some astounding proofs on that subject. As opportunity offers, we are making extracts from historical works here and forwarding them to him.

The Catholic (Roman) power is being broken in Mexico. It seems that the Indian element is rising rapidly, and whenever they get into power, their influence seems to be against Roman Catholicism. Some of the ablest men of Mexico are pure-blood Indians, who have arisen from obscurity to the highest power of the Republic, and it is through them that religious liberty is established in Mexico. Among them were Hidalgo, Juarez, Diaz, and the great Indian orator, Ygnacio M. Altamirano. These men were not ashamed of their ancestry, in fact, it is said here to-day of the illustrious Altamirano, that he is prouder that he is a pure-blood Indian than that he is Vice President of the Supreme Court of the Republic of Mexico. He is one of the ablest men of the world.

Your Brother in the Gospel,

J. Z. STEWART.

AMONG THE LAMANITES.

City of Mexico, Mexico, America,
March 28th, 1880.

Elder John Nicholson.

Dear Brother.—Since my last letter to you, eight or ten more families have been added to the Church. I have visited some Indian towns lately, where I baptized one and set another to work, and he is operating diligently. We have good hopes of further increase.

The Voice of Warning is now published in the Spanish language, and gives much satisfaction to those who read it. This week a pamphlet will be published. It answers the questions, "Who are the Mormons?" "Who are the Protestants?" and, "Who are the Roman Catholics?" The reason for